

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, CENTRAL ROW, HARTFORD, FOR THE CONNECTICUT BAPTIST CONVENTION.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

VOL. II.

MONDAY MORNING, APRIL 25, 1825.

No. 13.

CONDITIONS.

The Christian Secretary is published every Monday morning, at Central Row, six rods South of the State House, at Two Dollars a year, if paid in three months from the time of subscribing, if not an addition of 50 cents, except where there is a special agreement otherwise.—If postage paid by subscribers.

The profits of this paper are, by the Convention, held sacred to the cause of Missions. A discount of twelve and a half per cent will be made to Agents who receive and pay for five or more copies.

All subscriptions are understood to be made for one year, unless there is a special agreement to the contrary, at the time of subscribing.

Twenty-five cents will be allowed to Agents for every good subscriber which they shall obtain for the Secretary, and return the names to this office.

No paper will be stopped except at the option of the publisher, until notice is given, and arrears paid.

All letters on the subject of this paper, or Communications for it, should be addressed to the Editor of the Christian Secretary—post paid.

Advertisements inserted at the usual prices.

RISE AND FALL OF POPERY IN JAPAN.

Mr. Hough, chaplain to the British East India Company on the Madras establishment, in an answer to the work of the Abbe Dubois, on Missions and Translations in India, introduces the following history of the Catholic mission to Japan.—N. Y. Obs.

We are not to attribute the successes of the Roman Catholics in Japan to Xavier alone. He was accompanied by many Jesuits from various parts of India; and several others arrived about the same time from Macao. Nor are we to infer from it, that there was something in the nature or character of the Japanese superior to the mental or moral qualifications of the Hindoos, which prepared them to give the spiritual and humbling doctrines of the Cross a more favourable reception. Their success arose, first, from the extensive connexions which the Portuguese had already formed with the natives, by their commercial intercourse, and numerous intermarriages with families of the first respectability; which circumstance, would, undoubtedly, prepare them to adopt the religion of persons with whom they were so closely related. And, secondly, the established religion of the country so nearly resembled the constitution and forms of the Roman church, that it required no great sacrifice of views and principles in the Japanese to embrace the Roman Catholic modification of Christianity. Their religion resembled, in so many particulars, the institutions, pretensions, and practices of the Roman Catholic church, that the Japanese were prepared, in a remarkable manner, to embrace that form of the Christian religion which the Jesuits introduced into their country. No wonder then, that the proselytes flocked to them by thousands and tens of thousands. They are said to have converted one third of the empire; among whom were royal princes, viceroys, magistrates, and many other persons of distinction. Indeed, under the then existing circumstances, it would have been matter of surprise had they not met with unexampled success.

But this prosperity was not of long continuance. In about a century after the introduction of popery into Japan, a severe persecution was raised by the government of the empire against the Roman Catholics; which, in 1639, ended in the total extermination of the Portuguese. The government became jealous of the immense wealth which the Portuguese were accumulating, and exporting out of their dominions. The pride and intolerance of their bishops grew insupportable. Not content with the superintendence of spiritual affairs, they interfered with politics and the councils of the state, and endeavoured to assume a superiority over the nobility of the empire. One haughty prelate, in particular, meeting one of the chief counsellors of the state, refused to pay him that deference which he was entitled to receive. This insolence provoked him to prefer heavy complaints at court; and thereby the irritation of government, already excited against the Portuguese, was considerably increased. There was reason to apprehend that they intended to effect a revolution in the state; and the interception of two letters, written by them, detected and explained their treacherous designs. The storm, that had been gathering for some time, now burst with a tremendous explosion.—Instantly they were, with their clergy and Japanese kindred, ordered to quit the country. The other Japanese Christians were detained; those who were from home commanded to return; and, in a short time, the whole were put to death.

The final blow to the Roman Catholic interests in Japan, was struck in one day; when above 37,000 members of that church perished by fire and sword.

The Portuguese made several attempts to recover the ground they had lost. On one occasion they sent a splendid embassy from Macao to the court of Japan; but the emperor ordered the whole (61 persons) to be beheaded—saving only a few of their meanest servants, who were preserved to carry home the sad intelligence of their masters' fate.

The Japanese have from that time adopted every possible measure to prevent the introduction of Christianity into the empire; and, identifying the Protestant with the Catholic faith, under the general term of Christianity, their precautions are used alike against the professors of those opposite creeds. Their laws are extremely rigorous against teachers of the Christian religion. "The following inscription is placed at the head of the stone tablet of laws, which are fixed up in all public places and even in the streets:—'Whoever knows any individual who has taught Christianity, and can convict him thereof, shall receive a reward of 500 silver pieces.' One law prohibits masters from hiring servants, until they receive from them a written assurance of their not being Christians. Another enacts, 'If any European, residing in Japan, shall attempt to teach our people the Christian faith, he shall undergo a severe punishment, and shall not be restored to his native country.' Their laws protect all foreigners within the empire from corporal punishment, except those who attempt to induce the Japanese subjects to embrace Christianity." They prohibit the teaching of Christians to read and write their language; and even exclude from the public service every Japanese who has lived among Christians in a foreign country.

Such is their concern to preserve and propagate this contempt of the Christian religion, that "in Nagasaki, where Christianity had made the greatest progress, there is a staircase, on the steps of which are laid various ornaments and utensils of the Catholic church, and on the first step a crucifix, (and images of the Virgin Mary and some other saints.)" On New-Year's day, all the inhabitants of Nagasaki are obliged to ascend these steps, and, as a proof that they are not Christians, trample on the articles." Even young children, unable to walk, are held down by their mothers to touch the images with their feet."

The Japanese informed Captain Golewin, that this strict prohibition of Christianity by their laws, was solely to be attributed to the mischievous civil wars which arose in Japan after its introduction.

Such is briefly the rise and fall of Popery in Japan; and the Roman Catholics are chargeable with the guilt of producing these inveterate prejudices, and thus closing every avenue against the introduction of the Gospel into that extensive island. It was by similar conduct that they provoked against themselves a severe persecution in China, also; and occasioned in the rulers of that vast empire a resolution equally determined to exclude the Christian religion.

Education in India.—The success attending Mission Schools in India, has far exceeded the most sanguine expectations of the best friends to the missionary cause.

The following is a rough statement of the numbers in the Schools established by various associations for the instruction of native children in that country.

The Socy for promoting Christian Knowledge	3500
Baptist Missionary Society	10000
Church Missionary Society	6581
Adults	23
London Missionary Society	4650
In Government Schools, under the superintendence of the missionaries of the London Society, say	3000
Calcutta School Society	2800
Wesleyan Missionary Society	4000
Bombay Education Society	1200
American Board of Missions	3500
Hindoo College, at Calcutta, Serampore, &c. say	300
Scottish Missionary society	500
Jay Narain's seminary at Benares	130
Netherlands' Missionary Association,	100
Free School Association at Cawpore,	658

Total, 39,148

These numbers are given from the latest accounts received. From some stations no returns have arrived in England these two, and from others these three, years past: and I hesitate not to affirm, that there are at least, fifty thousand children, the major part heathen, now in the various schools established by Protestants in India.

From the Christian Gazette.

MODERN IMPROVEMENT IN PREACHING.

Among all the various modern improvements, perhaps there are none more deserving our attention than the improvement in the Art of Preaching.

Some indeed contend that it is not of recent origin, but of great antiquity, that it is the ancient stile revived, of that preacher who was so successful with our first parents. But this, I shall not attempt to present to investigate. It was the opinion of the apostle Paul, that if he pleased man, he should not be a servant of Christ. And from the grievous persecutions that followed him, where he went, we are inclined to think that he had not that wonderful capacity of pleasing man, which some of our modern preachers possess. He declares moreover to Timothy, "that all who live Godly in Christ Jesus, shall suffer persecution." It is the opinion of some that Paul, when he uttered these words was mad; or that he did not mean what he said. For he does not say that they may if in particular circumstances, but without exception, he boldly affirms, "that all who live Godly in Christ Jesus, shall suffer persecution." Others are of opinion, that since the days of Paul, there has been a revolution in human nature, and that it has become more in love with the doctrines of the cross; and that when preaching is not acceptable to the carnal heart, it is generally owing to the imprudence of the preacher. The truth may be delivered, say many, so as not only to give no offence, but so that all men may speak well of the preachers; only be wise, only be prudent. But this wisdom and prudence, it appears that the Primitive Christians and Apostles never possessed. Nor did our Divine Master, in whom was all human and divine wisdom concentrated, ever devise a plan to make his preaching acceptable to the carnal heart. For he tells his disciples frankly, that they "should be hated of all nations for his name's sake." This was the treatment expected, and this was the treatment received. He was crucified,—Stephen stoned,—James slain with the sword,—and the rest punished off in every synagogue. We therefore conclude that some of our modern preachers make it an object, to be applauded by men. Some rules will therefore be given how to preach to please man. The first requisition is, a cold, or unsanctified heart. He must preach smooth things like the false prophets of old. He must point the arrows of the Almighty with feathers—make the straight gate so wide, that the heathen with all their idols may enter,—the miser with all his gold,—the sinner with all his unsanctified nature;—and, finally, that all the impenitent except such as are most grossly wicked, may at last reach heaven. He may indeed tell sinners they are depraved, but not possessing hearts so dreadfully black, as some would represent them. And indeed he may preach orthodoxy, only be careful as to the selection of the text, preach on a moral or doctrinal subject, let the truth be arrayed in a fine splendid dress,—or expressed so vaguely as not to be distinctly understood,—or in so general terms, that no one will think of applying it to himself. Or, should he for once preach in a manner calculated in any degree to alarm, let him counteract the effect on retiring from the desk, by the lightness of his behaviour and conversation; and show his hearers that he is not alarmed. But let him be not like Micahiah, whom the king of Israel so hated, because he was always prophesying evil concerning him. If a spirit of revival, or flame of devotion should be kindled in his parish, let him dash cold water on its first risings, by silencing all "lay preaching," and putting a stop to all religious meetings among his people. If he should be introduced into the presence of a rich and revengeful Herod, let him not be so imprudent as was John, who regardless of the consequences, said it was unlawful for him to have his brother's wife. If introduced into the presence of a Felix, let him not be so abrupt as was Paul, who began to converse pointedly on the very sins he was criminally guilty of; but introduce some moral or political subject, occasionally compliment him on his happy mode of governing the republic; First "win his affections," as many of our modern preachers tell us.

Finally, in all his intercourse with society, let him keep religion as much at a distance as possible, except where it would be popular to introduce it. A strict adherence to these rules, and a good moral life, will doubtless give a man the reputation of a popular acceptable preacher possessing consummate prudence.

T.

The duty of instructing Children in Religion.

Children have souls as well as men; they soon discover their capacity of reasoning, and make it appear that they can learn the things of God and religion. The great God therefore expects that little children should be taught to know, and love, and worship him; for he hath not bestowed their early powers in vain.

Their souls also in their own nature are immortal; and thousands of them are summoned away from this world by death. The righteous Judge of the world will call the small as well as the great to his bar of account. All those whom he shall esteem capable of duty and sinning, must be answerable for their own personal conduct; and how early he will begin to require this account, he only knows. Parents therefore cannot begin too soon to let their children know that they have well learnt there is a God, and what duties he requires of them.

I am by no means of their opinion, who let children grow up almost to the age of manhood before their minds are informed of the principles of religion. Their pretence is, that the choice of religion ought to be perfectly free and not biased and influenced by the authority of parents, or the power of education. But surely the great God who framed the soul of man, hath made it capable of learning religion and the knowledge of God, by the instruction of others in the years of childhood, long before it is capable of tracing out the knowledge of God and religion by its own reasoning powers; and why should not parents follow the order of God, and nature? why should they not instruct their children in the knowledge and love and fear of God, as soon as they are capable of these divine lessons, and not leave them to grow up to their full bulk and size, like the offspring of brute animals, without God and without knowledge.

Besides, doth not the very light of nature teach us that parents are entrusted with the care of their children in younger years, to furnish their minds with the seeds of virtue and happiness, as well as to provide for their bodies food and raiment? Are parents bound to take care of the flesh that perishes, and yet left at a loss, and unconcerned to take any care of the immortal spirits? Must they be afraid to teach their children the best way they know to everlasting life, for fear lest they should believe and practice it before their reason is ripe enough to choose a religion for themselves? Will they let them trifle away their childhood and youth without the knowledge and love of God, for fear they should learn it too soon, or lest they should build their faith and practice too much upon the superior age, character and authority of their parents?

But let us inquire a little, What was this superior age and knowledge, this superior character and authority of parents designed for, if not for the care, instruction and government of their tender and ignorant offspring? And can we imagine this paternal authority, instruction and government should reach to every other part of the child's conduct, and exclude his religion?—Must the parent give him the best instruction, he can in the affairs of this perishing life, and refuse or neglect it in the things of everlasting moment and divine importance? Is it not infinitely better that children should know and serve God, than live in a stupid neglect of him and his service? Can a religious parent satisfy himself with this philosophical pretence of not biasing the judgment of his children, and let them go on, and die before they arrive at manhood, in a state of shameful ignorance and rebellion against their maker! Are children intrusted to the affection and care of parents by the God of nature for so deplorable an end as this? And will the life and soul of the child never be required at the parent's hand?

There may be many hours and seasons of life when parents may give notice to their children as they grow up to maturity, that religion ought to be a matter of their rational choice. They may be taught to examine the principles they received from their education, and to settle their faith and practice upon solid grounds; but in the mean time, children ought to have some notices of the great God who made them, instilled into their minds from their very infancy. They ought to be led into that religion in which their parents hope to obtain acceptance with God, and happiness in the world to come. This is the universal voice of nature, and it exclaims aloud against those humorous, slothful, or cruel parents, who bring their children into a dangerous world, and into a state of existence which has no end; and yet take no care to inform them how to escape

the dangers of this world, nor how to seek the happiness of their endless existence.

This is the solemn appointment of heaven, by express revelation. The command of Moses, the divine Lawgiver, the Proverbs of Solomon, the wisest of men, and the sacred epistle of St. Paul, the greatest of the Apostles, all concur and repeat this advice, to teach the words of God to children, diligently; to train up children in the way they should go; and to educate them in the nurture and admonition of the true religion. See Deut. 6, 7. Prov. 22, 6. Eph. 6, 4.

And surely if parents had but a just share of tenderness and affection for their young sons and their daughters that nature requires, or that Scripture enjoins; if they did but look upon them as little parts of themselves, they could not forbear to acquaint them with the things that belong to their everlasting welfare. I might add this also as a final consideration, that if parents take no care to inform their children of the duty they owe to God, they will quickly find that children will pay very little duty to their parents, and they will read their own crime of shameful negligence towards God, in the rebellion of their offspring against themselves.

Sunday School Libraries.—One of the greatest obstacles to successful instruction in Sunday Schools, is the difficulty of maintaining for a long period, an interest in the subject in the minds of the pupils. For a while, novelty will be all that is necessary—but some other principles must be resorted to, or their attendance will be irregular, and their lessons be repeated as a task. Various modes have been adopted to awaken their attention; but we know of none that have been more successful than the establishment of Libraries for their use, during the continuance of the school. The expense of a collection of books, suited to the taste and comprehension of the young, is trifling—and at the present day there is no difficulty in finding a sufficient variety for the largest schools. Where the experiment has been made, we believe it has invariably been the fact, that no other rewards than the privilege of reading the books are necessary to draw down interest. In this way, too, not only is information communicated on the Sabbath, but through the whole week.—Conn. Obs.

Mr. Flavel once in rising to pronounce the benediction, paused and said, "How shall I bless this whole assembly, when every person in it who loveth not the Lord Jesus Christ is anathema maranatha? A Baronet who happened to be present, fell to the floor, overwhelmed with the solemn conviction which this question carried home to his bosom.

The Mother of Invention.

Two young ladies of New-York, while on a visit to the interior of the state last summer, organized a Sabbath School "among the mountains," from which a communication was lately received, an extract from which has been obligingly put into our hands.

"I cannot say," remarks a teacher, "our school is as interesting as it was during the summer; still we have many things to encourage us to persevere, even through the cold:—one circumstance let me relate. One of our teachers, a Mr. H. living some distance from the school, started last Sabbath to go, but finding the snow very much banked up, and very cold, he concluded it best not to proceed, but thought he would stop and see how a very poor family were, whose children belonged to his class. On entering, he found one of the boys preparing for school who had neither shoe nor stocking to put on; but as a substitute was sewing old rags on his feet, intending then to make his way through the snow to school, a distance of nearly two miles. The same boy did not know his letters when he entered the school; now he has bought himself a Testament, and can read in it. O may not the conduct of this child shame many Sabbath School Teachers, who are so ready to find an excuse for absenting themselves from school? Ah! where is the teacher that manifests as much love to God and the souls of children, as this child did for his school?—Sun. School Mag.

From the Christian Gazette.

THE VALUE OF UNIVERSALISM IN A DYING HOUR.

MR. EDITOR,—The person alluded to in my last piece—"Loud Preaching to Universalists," contained in the Gazette of the 12th inst. has since departed this life, and we trust, is at this moment in heaven, rendering that honour to Christ,

which, some weeks before his death, he, in common with Universalists, refused to pay the *Divine Redeemer*.

As his last end was peculiarly interesting, and his departure gloriously triumphant, a brief account of some of the particulars, will no doubt afford Christians much satisfaction, and may be profitable to those who are yet disposed to "believe a lie, that they may be damned."

Before his last illness, he was a professed Universalist, and was frequently heard to say, "I firmly believe the doctrine of Universalism." And, like many others, he determined to trust his eternal all upon its truth. What a mercy that he was not left to perish under that "refuge of lies!"

After he became sick, and was conscious of approaching dissolution, he began to examine the doctrines he embraced, and which were now to support him in the hour of death. He soon discovered, to use his own words, that "Universalism may do to live by, but not to die by." He found that all Universalists, even in the service of their faith, are cursed—for "cursed is every one that putteth his trust in an arm of flesh." His hopes, therefore, of a happy immortality were soon dissipated, and the reality of a hell burst upon his astonished view. Finding that his former hopes were but a delusion, and seeing his awful situation, as being exposed to the Almighty vengeance of God, he began to inquire, with much earnestness of soul, "what must I do to be saved?" His convictions were pungent, and to adopt the expression of a Universalist who visited him, and who was thereby convinced of his error, "if ever there was a penitent, Mr. — was one indeed." During his conviction he was frequently observed weeping, and often expressed his sorrow for sin.

A friend, when leaving him one morning, very affectionately urged him to go to Christ—he made no reply, but manifested much concern of mind. When the same person entered the room in the afternoon, he observed, "O, I have found the Saviour—O how precious is Jesus," and with a heavenly smile upon his countenance, clasped his hands together, and appeared to be silently addressing his *Divine Saviour*.

A friend who went on the 6th instant, told me that he then appeared to be near death. He quietly approached his bedside, and asked him how he felt. He replied, "I am dying, but I bless the Lord for sending you here to comfort me in my last moments." This friend then asked him whether he was resigned to the will of God.—He answered, *perfectly resigned*. His friend, in order to try the reality of his change, as it appeared to him, inquired, whether he thought it would be just in God, to cast him into hell. He replied, with tears in his eyes, "O yes, perfectly just to cast me off forever." After a few moments, he observed, "My pain of body is very great, but I bless God for sanctifying it to my soul, and making it the means of preparing me for death." His friend then asked him, whether he was really prepared for death, and whether he could say, Come Lord Jesus, come quickly. Raising his eyes to heaven, he exclaimed, *Come Lord Jesus, come now*. His friend, together with the rest in the room, then sang the following beautiful hymn: "When I can read my title clear," &c. and when they came to the two last lines, he joined in singing them, and notwithstanding his extreme pain and weakness, sang louder than any of the rest—"And not a wave of trouble roll, Across my peaceful breast." In consequence of this great exertion, he was nearly exhausted, and appeared as if departing, to realize that peace of which he had just been singing with so much rapture. He soon however recovered, and looking at his wife, very affectionately observed, "my dear, those words are so precious, that I could not help joining in singing them, but I am now going." Here he closed his eyes, and his friends unwilling to disturb him, withdrew.

The last time I saw him, he was too weak to say much—I endeavoured to strengthen his mind for his last conflict, by presenting to his view the all-conquering Saviour, through whom he might be enabled to exclaim "O death where is thy sting, O grave where is thy victory;" and whenever I mentioned any of the promises of God, he would lift up his hand in token of his delight, but most particularly would he manifest his joy, when any thing was said of Jesus Christ. Before I left him, I asked whether I should go to prayer with him—He answered, "Yes." Whilst at prayer he appeared to be much engaged, and frequently he would say, "O dear Jesus—O precious Redeemer." When leaving him, I observed, I hope we shall meet each other in heaven—He gave me his hand, after praying for the blessing of God upon me, he replied, "I indeed hope to see you where we shall never part."

Several days before his death, when observing his wife weeping he said, "O do not thus distress me—do not weep;" and referred her for consolation, to Jer. xlix. 11. "Leave thy fatherless children, I will preserve them; and let thy widows trust in me."

He said very little the day before his death, and what he attempted to say, was

uttered with great difficulty. But just before his departure, to the astonishment of all in the room, he cried out with a loud voice, "O happy, happy Canaan—I would not give up the glories I behold, for ten thousand worlds!" and then sang the following hymn.

On Jordan's stormy banks I stand,
And cast a wishful eye
To Canaan's fair and happy land,
Where my possessions lie.

O the transporting rapt'rous scene,
That rises to my sight!
Sweet fields array'd in living green,
And rivers of delight!

All o'er those wide extended plains
Shines one eternal day;
There God the Son forever reigns,
And scatters night away.

Fill'd with delight, my raptur'd soul
Would here no longer stay;
Tho' Jordan's waves should round me roll,
Fearless I'd launch away."

The Rev. Mr. Patterson, who visited him a few hours before his death, told me, that when he asked him on what his hopes were fixed.—He exclaimed with much animation, and confidence, "none but Jesus, none but Jesus, none but Jesus." O who can help saying, "Let me die the death of the righteous, and let my last end be like his."

I have already perhaps occupied too much space, yet permit me, before I close, to say a few words to Universalists.—My dear readers, I would address you affectionately and with an ardent desire for the salvation of your souls. What is your doctrine good for, if it is unable to support you in a dying hour.—That it is unable to afford comfort in that hour, when most of all it is wanted, we have had many proofs—the case mentioned is the second in the N. L. within a few months, and in both instances, it was explicitly declared to be unable to afford any consolation. Here the voice of him of whom we have been speaking, who, but a few days before his departure, in a conversation with a Universalist observed, "I have tried Universalism; but indeed I could not die in that belief." O methinks, if your consciences are not completely seared, if your hearts are not more impenetrable than the adamant rock, had you witnessed the expression of his dying countenance, and the earnest manner in which he urged his friends to renounce that fatal doctrine, you would have received an impression, which would have caused you to renounce Universalism forever. O that God would enlighten your minds to perceive the truth, before your eternal destiny is unalterably fixed. O that he would dispose you now to repent of your sins, and render the honour to Jesus, which as God, he justly commands.—And then, having your trust in the omnipotent Saviour, your faith shall remain unmoved in death, and shall inspire you with holy confidence in the last day, when Universalists shall shrink from the view of the omnipotent Judge, and call in vain, upon the rocks to hide them from his holy presence. G. M. March 15th, 1825.

ON PRAYER.

Prayer is the application of want, to Him who only can relieve it—the voice of sin to Him who only can pardon it. It is the urgency of poverty, the prostration of humility, the fervency of penitence, the confidence of trust. It is not eloquence, but earnestness; not the definition of helplessness, but the feeling of it; not figures of speech, but compunction of soul. It is the Lord save us, we perish of drowning Peter; the cry of faith to the ear of mercy.

Come to the throne of grace to get, and not to give. Bring your wants, and not your fullness. And if you have no feeling of your spiritual poverty and necessity, let your first prayer be for this feeling.

Religion is in a low state in the heart of that man on whom prayer must be urged as a duty. It ought ever to be considered as the greatest of all mercies, that we are permitted to pray to God, and be assured that Every one that asketh receiveth.

Prayer is the breath of the spiritual life in the soul. Lam. iii. 56. Whatever has life must breathe, and if the life be strong, it will breathe freely. If prayer be faint, weak, and disordered, the person is not in full life and health; if there be no prayer, there is no spiritual life at all; the first mark of it is, *behold he prayeth*; (Acts ix. 11.) and the last account of one, is his prayer, *Lord Jesus, receive my spirit*.

Just in proportion to your prayers, so is your holiness, so is your usefulness. The praying Christian, is the strong, the thriving Christian, "strong in the Lord, and in the power of his might."

As the naturally weak ivy, which, if it had no support, would only grovel on the earth, but adhering to some neighbouring tree, or building, and entwining itself about it, thus grows and flourishes, and rises higher and higher; and the more the winds blow, and the tempests beat against it, the closer it adheres, and the nearer it clings, and the faster its fibres embrace that which supports it, and it remains uninjured; just so the Christian, naturally

weak, by prayer connects himself with the Almighty, and the more dangers and difficulties beset him, the more closely they unite him to his God, he reaches towards and leans upon, and clings to him, and is strengthened with divine strength.

How calm and composed may he be, amid all the storms and distractions of this world, who has daily and hourly communions with the creator, ruler, and preserver of all things. The Christian falls below his true happiness in this life, if he does not enjoy constant peace of mind. "Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee."

Prayer, like the precious metal, comes most pure from the heated furnace. Are you depressed under your guilt, your weakness, your ignorance, or your ingratitude? You may spread your distress, as Hezekiah did his letter, before God, and you need not fear but that God will help you.

The following affecting anecdote is told us of a poor negro woman. She was a poor slave in the West Indies, and was forbidden by her master to attend public worship, and threatened with severe punishment if she did go: the only reply she made, was, "I must tell the Lord that;" a reply that so affected her owner, that he no longer refused her liberty to go. What a view does this give us of the blessedness of prayer, that a poor friendless outcast may thereby obtain the aid of the great Governor of the universe!

Some neglect prayer, and this on various grounds. They say GOD KNOWS WHAT I WANT WITHOUT MY ASKING, and he is too wise and too good to need my information in order to relieve me. This should be an argument to raise your faith and hope, and not to hinder your prayers. Matt. vi. 8, 9.—God is indeed wise, infinitely wise, and, being so wise, he has in his word directed you to make known your wants unto him by prayer. His knowledge is one reason why you should pray to him, and his goodness another, why you may confidently apply to him. Will you pretend to be wiser than he is? Whatever his design may be in it, your duty is clear, to obey his will. He knows when you will die, and might support you without food, and yet you daily eat. Remember that "it may be agreeable to perfect wisdom, to grant that to our prayers, which it would not have been agreeable to the same wisdom to have given us, without praying for." What if prayer be his plan for making you humble, dependent, devout, believing and thankful. In short, for impressing you with a sense and feeling of your wants, and bringing you to a proper state of mind to receive his blessings? But whatever his design may be, it is your highest wisdom and interest to follow his direction.—W. Rec.

INFLUENCE OF EXAMPLE.

LETTER OF THE REV. DR. SCOTT.

Chapel Street, Nov. 25, 1796.

Dear Sir,

I apprehend that the energy of evangelical principles in producing holiness, both of heart and life, is the grand thing to be insisted on by the true friends in the gospel, at all times, but especially of such a day as the present. Nothing can convince more sober people that our doctrines are worth contending for, unless we can shew them their inseparable connexion with real good works: nothing can stop the mouths of reviling enemies and scoffers, but the unanswerable silencing language of the holy lives uniformly led by those who profess the doctrines of grace. Within the professing church, numbers are deceived by a form of knowledge, and by an unholy confidence and selfish joy, for want of attending duly to this subject: others are kept low, and continue comparatively unfruitful, because they are not suitably impressed with its importance: and, without, multitudes have their prejudices riveted, inquirers are stumbled, and despisers are emboldened, by what they witness among professors; which confirms their notion that the doctrines of grace tend to laxity of morals, and consequently are useless or pernicious. What do ye more than others? our Lord says to his disciples and to each of us. With our principles, hopes, privileges, obligations, example, and assistance, we certainly shall, if we act consistently, do more than others; and whatever tends to promote the peace and purity of the church, or the stability, fruitfulness, and comfort of believers, as effectually tends to spread the gospel, as preaching to careless sinners, or sending missionaries into distant regions. These ought we to do, and not leave the other undone. I never yet saw a few consistent, peaceable, exemplary believers in any place, but they won over in time, some of their neighbors and relations, and rendered the gospel respected even by those without: but I have frequently seen a company of high professors, zealous for doctrines, and loud in disputes, but lax in their practice, who have set numbers against the gospel, and made it despised and hated, more than usual, by all around them. In this day of infidelity, in which Satan is inspiring his servants to uncommon exertions against the whole fabric of Christianity, books and sermons will do little, unless we can oppose to its pro-

gress, not only theoretical discourses on the tendency of the gospel, but also appeals to facts concerning its efficacy in rendering men holy in all manner of conversation. Our children, servants or neighbors will be better preserved from infidelity, and more led to think of religion, by witnessing and feeling that the gospel produces happy effects on us, especially in our conduct towards them, than by all we can say. Thus we make a lodgment in their consciences, which they cannot get rid of. If they see us happier and better than other men, they cannot but feel the difference, even if they would willingly deny it; but if they can fancy themselves about as good without the gospel as we are with it, nature will lead them to slight it without remorse.—Our conduct also must shew men what we mean by conversion, a new creation, being born of God, &c. We must embody such subjects, and be living examples and illustrations of them. We want more preachers and should pray the Lord of the harvest to send forth more laborers into his harvest: but preachers and sermons of the cast just described are most important; and thus all ought to preach daily. Christians of this kind will be the honored instruments of reviving religion, and diffusing it into distant lands, as well as handing it down to posterity."

CHRISTIAN SECRETARY.

HARTFORD, MONDAY, APRIL 25, 1825.

We have inserted on the first page of this day's paper, some remarks (by an unknown writer), on the duty of parents in relation to the religious instruction of their children, and we would earnestly recommend them to the serious perusal of all who have the care of youth. We should however have thought the remarks more perfect, had the writer suggested that after all our exertions, our success must depend on the blessing of God. We have no hesitation in believing that it is the duty of parents to instruct their children in religion, with as much zeal and perseverance as if they could thereby give them "new hearts," while at the same time, they ought to feel, that unless the Holy Spirit accompany their exertions, and give efficacy to the means used by them, they will prove ineffectual to the salvation of their souls.

The doctrine of human depravity, and of our dependence on God, for spiritual illumination, and divine life, is a humbling doctrine, but it is nevertheless a truth; and it is our only encouragement in the use of means, that God has been graciously pleased in the dispensation of his mercy, to connect his blessing with the devout, and faithful use of the means of grace which he has appointed. God said of Abraham, "I know him that he will command his children, and his household after him." It is highly important that while we thus do, we should at the same time realize our own impotence, and look up to God for his blessing.

"A Layman," closed his remarks addressed to the Churches last week, and it having been suggested that some hints to ministers might be useful at this time, we hope they may be furnished for the Secretary soon, by some of our brethren in the ministry.

"A Layman" would consider it an intrusion to labour in that field.

It would give us pleasure to hear again from our correspondent, over the signature of "A Layman," whose remarks were inserted in our 6th number.

The remarks on the Covenants, on the 2nd page of this day's paper, will be found worth an attentive perusal.

JONES' CHURCH HISTORY, Albany Edition, in one volume, price \$2 25, may be had at the Book Store of Mr. Hezekiah Huntington, Jr. in this city, and at this office on application to the Editor.

We have just received from the *Binder*, the first volume of the *Christian Secretary*, and are much pleased with the style in which it is executed, and would give notice, that any persons wishing to get sets of the *Secretary* bound in a handsome manner, can be accommodated by leaving them at this office. The price will be seventy-five cents per volume. The work will be done on short notice.

For the Christian Secretary.

THE COVENANTS.

Mr. Editor,

A writer in the "Recorder and Telegraph," printed at Boston, over the signature of Epaphras, has thought it his duty to write something concerning the covenants, because there are many in our land, especially in the new settlements, who have but few books, and can but seldom hear orthodox preaching, and where erroneous teachers are exerting themselves to promote their schemes.

He says, "it may be useful through the medium of the Recorder and Telegraph, which has so extensive a circulation, to exhibit from time to time, some of the all-important doctrines of our holy religion."

Now Mr. Editor, as Boston is a long way off, and as I do not like to pay postage for this letter, and fear the Editors of the Boston paper would not be pleased to do it, and publish it also, I wish you to insert it in the "Secretary" and send it to them in print, and request them to publish it, so that Mr. Epaphras may know what we think of the subject here in the woods; and if he or any one else can prove from the Scriptures that our views are incorrect, I hope we shall soon have the pleasure of reading an answer.—Truth is our object, truth only will bear the test, and it is great, and will prevail.

This writer says, "the covenant of grace through Jesus Christ was before all time," because, "we are told that Christ's children were chosen in him before the foundation of the world."

"This covenant," he says, "was more fully promulgated to Abraham; that in his seed should all nations be blessed.—The covenant transaction between the great Jehovah and Abraham is fully recorded in the 17th chapter of Genesis."

Now if by "the covenant of grace," this writer means precisely what his definition expresses, I have no difficulty in admitting the idea. But he says this "covenant transaction is fully recorded in the 17th chapter of Genesis," and that "this covenant, commonly called the Abrahamic covenant, is indeed the covenant of grace, in which are included all the elect. There is no salvation out of it."

I confess I cannot see how the covenant, made "before the world, with Jesus Christ," and "the covenant transaction between the great Jehovah and Abraham," when he was ninety nine years old, can possibly be the same. Yet he tells us "the Abrahamic covenant, is indeed the covenant of grace."

I have read the 17th chapter of Genesis, and do not find the least intimation of the covenant there named, as being the covenant of grace. God said to Abraham, "I will make my covenant between me and thee." This covenant contains no reference to CHRIST, or to salvation through him. Neither is there any intimation of a promise of the Saviour.

The promise of the Messiah is contained in Gen. xii. 3. "And in thee shall all families of the earth be blessed."—The apostle, tells us that "to Abraham and his seed were the promises made. He saith not, and to seeds as of many; but as of one, and to thy seed, which is Christ." Gal. iii. 16. And this promise was made to Abraham when he dwelt in Haran, or Charran, when Abraham was seventy-five years old; twenty-four years before the events recorded in the xvii. chapter. See to the same point Gal. iii. 17. Acts, vii. 2, 8.

How this writer should have asserted that the covenant made with Abraham is the covenant of grace, is a matter of some surprise, when Stephen in the vii. chapter of the Acts, plainly shows that the promise referred to the possession of the land of Canaan; and he styles this covenant "the covenant of circumcision." As God, by the mouth of his inspired servants has called this covenant "the covenant of circumcision," would it not become "Epaphras" to recall his assertion that "the Abrahamic covenant is indeed the covenant of grace?"

The covenant recorded in the xvii. of Genesis embraces three promises and one condition.

1. God promised that He would grant to Abraham a numerous posterity; that nations and kings should descend from him. Gen. xvii. 2, 6.

2. That he would preserve them, and be their protector. Verse 7.

3. That He would grant to him, and to his offspring, the LAND OF CANAAN for a possession forever. Verse 8.

The condition of the covenant was, that Abraham and all his male posterity, and all adopted among them, should be circumcised. Verse 9 to 15.

He asserts that "under the former dispensation, circumcision was appointed as a sign or seal of the covenant." This is directly opposed to a passage of scripture, Rom. iv. 2, "and he received the sign of circumcision, a seal of the righteousness of his faith." (Not a sign of the covenant.) The christening of an infant cannot be a sign either of faith or of the righteousness of faith. The baptism of an unconscious infant is therefore a false declaration, if it is pretended that their baptism is either one or the other.

He says, "this bloody sign (circumcision) is abolished, and baptism by water enjoined, as the seal of the covenant of grace." This is assertion, not evidence, and Epaphras, or any of his brethren, who feel competent to the task, have a cordial invitation to cite a passage from the bible which either expresses or implies that "baptism is come in the room of circumcision."

The land of Canaan was indeed the principal part of the promised blessings in this covenant. Take a few examples out of the many. Exodus vi. 2, 4. "And God spake unto Moses and said—I appeared unto Abraham, unto Isaac and unto Jacob; and I also established my covenant with them, to give them the land of CANAAN, the land of their pilgrimage, wherein they were strangers." See also 1 Chron. xvi. 13, 18.

Psalm cv. 6—11, O ye seed of Abraham his servant, ye children of Jacob his chosen. He is the Lord our God; his judgments are in all the earth. He hath remembered his covenant forever, the word which he commanded to a thousand generations; which covenant he made with Abraham, and his oath unto Isaac; and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant, saying, unto thee will I give the land of Canaan, the lot of your inheritance.

This covenant, we are informed was fulfilled. Nehemiah ix. 7, 8, "Thou art the Lord, the God, who didst choose Abraham, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham; and foundest his heart faithful before thee, and madest a covenant with him to give him the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to give it, I say, to his seed, and hast performed thy words; for thou art righteous."

A reader of the Bible "in the new settlements."

FOR THE CHRISTIAN SECRETARY.

ON POLEMIC WRITINGS.

MR. EDITOR,

I am very fond of perusing the religious publications of the day, and have for many years been in the habit of patronizing them. Among others I have been gratified in the constant perusal of "Zion's Herald."

This paper is published in Boston, for the New England Conference of the Methodist Episcopal Church, and may be understood to express the sentiments of that truly zealous, and enterprising denomination of Christians.

I make no objection to their unwearied defence of their own sentiments, and the interests of their own denomination, their conduct in these respects is perfectly natural and fair; and is a right guaranteed to us all by the law of our creation, and by our free and happy form of civil government.

But in looking over the number of the Herald of the 6th inst. my attention was fixed on a communication on the fourth page, purporting to be for that paper, entitled "a dialogue between a clergyman and an African on total apostasy." In this dialogue the writer has introduced his characters, and caused them, of course to utter such sentiments as he pleased; and I have no disposition to say that he has not honestly expressed on the one hand, his own views of the nature of a genuine conversion to God in the experience of the negro, and his views of the doctrine of the saints' perseverance as held by those called Calvinists in the sentiments which he puts into the lips of his clergyman.

But the reading of this dialogue brought forcibly to my mind, the remark made a few years since, by a pious clergyman, whose acquaintance with polemic theology had been extensive.

His remark was, "that Calvinists would dress up Arminianism, and Arminians would dress up Calvinism, in a garb so hideous, that the devil himself would bark at them."

This mode of expression may be somewhat extravagant, but I conceive the idea intended to be conveyed is undoubtedly correct; and I will only remark further on this subject, that I think Christians would do well when representing the opinions of others, to give them as nearly in their own language as possible, for I do not hesitate to say, no sober Calvinist ever uttered such sentiments as this imaginary clergyman has been made to do. I will now introduce only one set of remarks from this writer's clergyman in the dialogue, with the reply of the negro, as a specimen of the whole.

"Clergyman. Mistaken, Jack,—from the observation and information we gain from the scriptures, the Lord never will let you die in that state; he is only trying your faith; he keeps you in darkness to humble your soul; it is of necessity; but was there ever one died in this state? No: I can assure you of that; you never will die whilst sinning against God; for if you do, one of Christ's elect is gone to hell, and of course the devil is stronger than God, and Christ has spilt his blood in vain; therefore you can't die in this state."

African. Well massa, me declare den me won't die; dat is all me troubles me self about is dying; but now me won't die; if me get sick, me sin; if me get sicker, me sin harder; if me see death coming, me sin with my might, and me can't die, and me won't neber die; me give death one pull, me warrant."

The writer of the dialogue evidently proceeds upon the principle, that the negro was really a true penitent, and therefore in the opinion of the clergyman secure from falling, that he had the hope of the Gospel; but this was the very thing to be established, not assumed. And if this person could sin with the mind's consent, so far from affording evidence of his security from destruction, it would demonstrate that he was an enemy to God. For the hope of the Gospel tends to purity. "He that hath this hope in him purifieth himself." That hope that sin will not damp, is not the hope of the Gospel.

By the sentiments put into the lips of the African, in respect to sinning against God, we have exhibited the awful mistake which he with many others have made, in the outset of what they call their Christian course.

For in the experience of this African, we find no expression of his views of the evil of sin as against God, no dread of it on account of its hateful nature, but all his exercises as expressed by the writer of the dialogue, rise no higher than supreme self love, and are perfectly consistent with the continued existence of the natural enmity of the heart to God. And by his expressions relative to continuing his rebellions to the last moment of his life, if he were assured he should finally be saved from hell, he most clearly proves that the love of sin still remained with all its strength, and power in his heart, and that his enmity to God had never been slain.

His exercises differ widely from those of the pious Psalmist, whose language was, "O, how love I thy law, it is my meditation day and night."

Those who are "begotten again to a lively hope by the resurrection of Jesus Christ from the dead," and have the spirit of Christ, love holiness, and hate sin independently of the penalty annexed to the transgression of the law. And that religion which rises no higher than a relinquishment of the practice of sin, merely from a fear of its penalty, is a sandy foundation, and will be swept away by the tempest that shall precede the judgment of the last great day; we must serve God because we delight in his character, if we would be prepared for the happiness of Heaven.

God's plan of saving sinners, secures the honor of the divine majesty, by implanting "a right spirit" in all his subjects, and any system that does not make this provision cannot be of God.

FOR THE CHRISTIAN SECRETARY.

Extract of a letter to the Editor, dated, Hillsdale, N. Y. April 12, 1825.

DEAR SIR,

The Lord hath been pleased to grant some mercy drops to his weary heritage in Hillsdale, during the past winter. The revival, although prevalent only in the south west part of the town, has been attended with sufficient evidence to convince any rational observer that the work was of God. Saints have been refreshed from the presence of the Lord—sinners have been converted from their errors—and the youth charmed with the heavenly accents of the Saviour's voice, have renounced the vanities of life, and enlisted under the banner of the cross. I have baptized nine, and some others have obtained hopes, but have not united with the church. A number, I am not able to say how many, have united with the Methodists. At present the attention appears to be subsiding.

I remain yours respectfully,
S. P. MALLERY.

FOR THE CHRISTIAN SECRETARY.

Extract of a letter to the Editor, dated April 8, 1825.

"Many in this region are trying to believe as *****," says and practises, that the time to convert the heathen is not come, and that all the calls we have upon our charity, are mere speculations. May the good Lord have mercy upon such blindness."

The language of the unbelieving Lord in Samaria, was very similar to that in the first part of the extract before us. "If the Lord should make windows in heaven, then might this thing be." They are both the language of unbelief, and equally expose to the just judgments of heaven.

POETRY.

FOR THE CHRISTIAN SECRETARY.

THE PROSPECT,

Or the Renunciation proved from the course of Nature.

I saw the morning dawn serene,
With Sol's refulgent light,
But soon the hours revolv'd between,
And day was chang'd to night.

I saw the moon with silver face,
In the transparent sky,
But down the region of the west,
Did Cynthia quickly fly.

I saw the blooming morning rose,
In blushing sweetness clad,
The chilling blast in fury blow'd,
And struck the charmer dead.

I saw the stubborn stately oak,
In strength majestic crown'd,
The rapid lightning's dreadful stroke,
Has dash'd it to the ground.

The smiling infant too I saw,
For manhood bidding fair,
But death's cold hand has struck the blow,
And laid him silent there!

I saw the sweet and blushing youth,
With cheeks of vernal bloom,
He fell a prey to cruel death,
And slept within the tomb.

I've seen the prospects of the earth,
And trac'd her giddy rounds,
I all her joy and fleeting mirth,
Can vanity pronounce.

But here I stop and ask my muse,
Shall I in sorrow pine?
Ah no, my faith fresh strengthen'd views,
A gleam of hope divine.

I saw the sun arise afresh,
And fill the world with light,
His warmth the herbs and plants refresh'd,
And nature own'd his might.

I saw the moon resume the east,
Her face serenely smil'd,
Away the nightly shadows chas'd,
And evening hours beguil'd.

I saw when chilling storms had past,
The fragrant roses bloom,
And borrow all their charming grace,
From sullen winter's tomb.

I saw the oak sprout forth again,
To grace the forest wide,
Perhaps when many years are gone,
'Twill be the forest's pride.

Shall then the sun appear again,
And moon renew her face,
And the sweet infant dead remain,
Nor find in life a place?

Shall then the blushing flow'r awake,
Put on its rosy bloom,
And can so soft enchantment break,
The bondage of the tomb?

And shall the stately oak so rise,
In grandeur from the earth,
Yet man, the beautiful and wise,
Remain a slave to death?

No, vanish'd is the mournful thought,
I see the end of night,
Christ immortality has brought,
And life and hope to light.

The saints shall rise from death's long sleep,
Array'd in beauty fair,
No more to taste of pain or grief,
Of anguish or despair.

SYLVAN.

ANECDOTE.

A noted tragedian was once asked by a Rev. Divine, why it was that the Theatre was constantly crowded with a listening auditory, when it was well known that the subjects represented on the stage were fictitious, while the Church was but thinly attended, and the audience continued listless and unconcerned, and perhaps asleep, notwithstanding the preacher declared important truth.

His reply was no less severe than true, as it respects many who have to deal with immortal souls.

Your question sir, is easily answered; you dress up truth as though it were fiction, and we dress up fiction as though it were truth.

How cutting is this admonition, coming from such a source.

How often do the carnal world hear from the pulpit, the speculations of those who claim to be ministers of Christ, and have reason to say, and probably do say in their hearts, "Jesus we know, and Paul we know, but who are ye?" Ye claim indeed to bear the name of Christ, and preach the doctrines of Paul, but where is the spirit that marked their characters?

General Intelligence.

From the New-York Daily Advertiser.

Judging from the European journals, it would seem that the Holy Alliance are directing their attention more seriously than heretofore towards Greece. Not only the arrival of M. Metternich at Paris, but also the mission of Mr. Stratford Canning to Petersburg is supposed to be connected with negotiations on this interesting subject. Although the information which is to be obtained concerning this point, amounts to nothing clear or certain, it is quite probable that the opinion is well founded. The heroic conduct of the Greeks has been so remarkable, and attended with such success, that individuals in all parts of the world have long regarded it with admiration; but the Allies have been too much diverted by other subjects of more pressing importance, to take any decided measures in regard to them.

Austria, however, is now delivered from the fear of revolution in Naples. France talks of withdrawing her troops from the Peninsula, and the affairs of South America have been already settled without the intervention of either. The German students seem to have lately suspended their factions, and little remains to provoke a war or even a congress, excepting only the affairs of the Greeks. It is hardly to be expected that Russia should long look upon them with indifference. The position of their country, as well as the favour lately shown them by Great Britain, and the inconvenience of having such an example continually held up to the view of the world, must soon stimulate her to decided measures; but on what plan she will proceed may well be regarded with curiosity.

In the mean time, however, it is stated in letters from Constantinople, that the Ottoman Porte has adopted the plan of a new campaign against the Greeks. Four armies are to be assembled. The first of these is to consist of Asiatic troops, collected on the coasts of Asia Minor, and transported to the Morea in European vessels, under escort of the Turkish fleet. The second, which is to consist of Egyptians, is to be under the direction of Ibrahim Pacha. The third has been already organized by Reschid, Pacha of Larissa, containing all the disposable troops in Rumelia, Bulgaria, Macedonia and on the Danube; together with part of the garrison of Constantinople, and the wreck of the army of Derwish Pacha. The Pacha of Scutari is to command the fourth army, which will be formed of Albanians; and all these forces are to act in concert, in such a manner as to march simultaneously upon the Morea after operating against the places to which they are first to be directed.

The Greeks however are in no way intimidated.

On a reperusal of our French papers we find a few articles which we had not room to insert before.

SPAIN.—Letters from Madrid, dated March 3d, mention that the King is suffering again from bad health. His relapse is attributed to the agitation produced by hearing a man in the street cry "Death to the King!" The offender was arrested, and questioned, but replied only by vociferating again and again "Death to the King!" and appeared quite regardless of the punishment threatened for his offence.

It is also mentioned that the secretary of finances represents them in a very discouraging state; and that the loan of the Cortes is so unpleasant a subject to the King, that all hopes of obtaining the expected amnesty depend on that subject being kept entirely out of sight. The King, it was said, would be well enough to pass the holy week at Toledo, and would receive the customary gifts from the clergy of that city, which is considered the richest in Spain. The writer remarks that if similar favours could be obtained for him in other parts of the country, the King could not spend his time better than in travelling all the year. The speedy evacuation of Spain by the troops of France was a subject of conversation in Madrid; and the Paris Etoile says it is to take place on the 1st of April. It was reported that disturbances had taken place at Oporto, excited by certain Spanish and French refugees; but the communication with Portugal was so much interrupted that nothing could be ascertained on the subject.

A letter from Barcelona of March 3d, mentions that the inhabitants are suffering much from the effects of drought, and that numbers of people have set out for the frontiers, to beg in France. Several monasteries which have been destroyed are about to be rebuilt. The French Papers state that two French frigates are to be stationed on the coast of Galicia and in the bay of Biscay.

The War department.—When Mr. Calhoun entered upon the duties of the War Department, there was an arrearage of an unsettled account of nearly 450,000,000 dollars, all of which, except about \$2,500,000 are now settled. The current business of the Department, instead of being then kept up, was continually falling in arrears. By him it has been so completely kept under control, that he has left the department without a single unsettled case. Under his administration, harmony, discipline and a most efficient organization have been imparted to the army, and the money appropriated by Congress has been disbursed by the War Department without the loss of a single cent to the government.

Atlantic and Pacific.—The Government of the Mexican United States has determined upon opening a canal communication between the Atlantic and Pacific oceans, through the isthmus of Tehuantepec.

The isthmus of Tehuantepec is about 125 miles across; but the distance for the canal may be considerably shortened, by following the rivers Huastecualca, which empties into the Gulf of Mexico, about 60 miles below Alvarado, and the Chimalapa, which flows into the Pacific, and at the mouth of which, stands the town of Tehuantepec. [Nat. Jour.]

A handsome steam-boat, called the Bolivar, has been recently launched in New-York, for the navigation of the river Magdalena, in the Republic of Colombia.

A Society, auxiliary to the African Colonization Society, has been formed at St. Louis, in the State of Missouri.

At Reading, (Pa.) a man was found dead in his bed, who had been a great drunkard, swearer, and blasphemer. He would even hold meetings, and have mock preaching. On the day before his death, he ordered a tinsmith to make him a tin coffin, ridiculing the appearance of death, and imprecating the vengeance of God.

In London there are 18 Sunday newspapers, circulating annually 16,254,534 sheets, and dissipating to a considerable extent the minds of multitudes.

The following is the official account of the votes given in for Senators throughout the State. We have not learnt the result of the votes for Governor, but understand that Gov. Wolcott has about 4000 majority.

Daniel Hill 8212—Austin Olcott 7310—Luther Loomis 5644—Ebenezer Young 7711—Robert Fairchild 3115—John Welch 7751—Ebenezer Stoddard 7591—Nathaniel Johnson 7553—Samuel Church 7468—Noyes Darling 7265—Benning Mann 7592—Alex. Stewart, Jr. 4631. Times.

Ancient Relics.—In digging a cellar in the eastern part of this city, called the New Township, a few days since, four human skeletons were discovered, presumed to have been of the aboriginal tribes which inhabited the country before the settlement of the whites. They must of course have been deposited about two hundred years, and yet the principal bones were well preserved. The skeleton of a head was entire, with a sound and perfect set of teeth. The bodies were buried in sitting posture, and the heads about 18 inches below the surface.—N. Haven Herald.

From the Baltimore Federal Gazette, April 14.

An interesting Fact.—It is not a little curious that, this morning we received at the same time, the announcement of President Adams' election, by the papers of Liverpool in England, and the Arkansas Gazette, published at Little Rock. Thus the improved facilities of intercourse with Europe have reduced the space between England and Baltimore, to the distance between the centre of our Great Republic, and the capitals of some of its states and territories. The Liverpool papers mention the Fact correctly; whilst the Arkansas Gazette, gives it as a report, and says the election took place on the second ballot.

Virginia University.—A few days ago there were seventy students at the University, and there were others on their way thither. Mr. Emmett, of New York, appointed Professor of Natural History, Chemistry, &c. had arrived.

CAPTURE OF PIRATES.

We learn by the Radius, from Matanzas and by an arrival at Charleston, that the U. S. steam galliot Sea Gull arrived at Key West about the 1st inst. in company with two Brit-

ish armed schooners assisted by which, the Sea Gull had re-captured an American ship and brig from Pirates, to windward of Matanzas, the crews of which it is supposed had been murdered. The Sea Gull had on board as prisoners, 19 Pirates, who were on board the captured vessels. The names of the vessels re-captured, we have not ascertained.

Soult.—Marshal Soult, Duke of Dalmatia, is seen each morning going to mass with a huge prayer book bound in red morocco carried before him. Under Napoleon he was a great General, but under the Bourbons he has dwindled into a hypocritical worshipper of the power of the Jesuits.—London Magazine.

Greensborough, Pa. April 8.

Last Wednesday week, during a thunder storm, an apple tree on the plantation of Robert Reed, about 6 miles from this place, was stricken, and 24 sheep killed on the spot.

Anecdote of Bonaparte.—A work has recently been published in London, entitled "the last days of the Emperor Napoleon, by Doctor Antommarchi, his physician." Dr. A. has introduced many anecdotes respecting the Emperor, among which is the following, which deserves to be recorded as a proof that he retained to the last, after all the wonderful changes of his life, the strong natural affections of his youth.

"The Emperor felt better. I had been speaking to him about Rome: I had all his recollections had centered on his mother. He recalled her affection—the tender care she had bestowed upon him; and suddenly stopping—'You are much attached to me, Doctor; you care not for contraries, pain, or fatigue, when you can relieve my sufferings: yet all this is not maternal solicitude. Ah! Mamma Letizia! In saying this he hid his face.'"

Eternity is much less considered by us than we generally suppose. We are apt, alas! to be religious for Time.

Court the company of the learned, and the conversation of the aged; their discourse is often more useful than any book you can read.

COMMUNICATED.

Rev. John D. Hart was publicly recognised as Pastor of the Baptist Church in Southwick, Mass. on the 13th inst. Rev. Mr. Barrett, of West Springfield, and Rev. Asahel Morse, of Suffield, preached on the occasion. We fondly hope that the labours of Mr. Hart may be long continued and useful in that part of the Lord's vineyard.

MARRIED.

At Milford, on the 27th ult. Mr. Elisha Hill, of this city, to Miss Emily Prince, of the former place.

At Charleston, S. C. Rev. Alfred Wright, a Missionary among the Choctaw Indians, to Miss Harriet Bunce.

DIED.

In this city, on the 19th inst. Mr. Ebenezer Moore, aged 70. The deceased had been for many years a useful member of the Baptist Church in this city. His last illness was extremely distressing, but the hope of the gospel sustained him in the trying hour. We trust he has gone within the veil, and enjoys the presence of that Saviour who went to prepare mansions for all his believing people.

Same day, Talcott Wolcott, Esq. aged 53. Suddenly, on the 18th inst. a transient man, (supposed to be a cooper) apparently about 60. Name unknown; he was about five feet eight inches high, with light complexion, and thin sandy hair.

At New London, on the 6th inst. Gilbert S. Green, aged 4 years; son of Colonel Samuel Green. He fell on the point of a stick which he held in his mouth, and punctured an artery of the throat. The blood flowed so rapidly from his mouth that he could not swallow or speak, and died in about 20 minutes after receiving the wound.

NOTICE.

The Annual Meeting of the "Connecticut Baptist Education Society," will be held at the Baptist Meeting House in Hartford, on the 2d Wednesday in May next, at 10 o'clock, A. M.

GURDON ROBINS, Sec'y.

The Sabbath School in the Baptist Society in this city will commence on the Fourth Sabbath in the present month, at 9 o'clock, A. M.

April 18.

NOTICE.

AT a Court of Probate holden at Suffield, within and for the District of Suffield, on the 10th day of April, A. D. 1825, Present, Oliver Pease, Esquire, Judge. Upon the petition of Dan King, 2d, of Suffield, in the county of Hartford, showing to this court that he is guardian of Aurelia Crane and Lorinda S. Crane, both of Suffield, within said district, minors, that said minors are the owners of real estate, situated in said Suffield and in Windsor in said county, viz: one undivided eighth part each, of one piece of land in said Windsor, of about twenty acres, and one other piece in said Windsor, of about five acres; also, of thirty-three acres of land in said Suffield, with the buildings thereon standing, valued at about one thousand six hundred and sixty-five dollars in the whole. That the avails of said property put to interest on good security will be better for said minors when they come of age, than to have it lie in the situation it now is, praying for liberty to sell said property for the purpose aforesaid, as per petition now on file. It is ordered by this Court, that said Guardian give notice of said application, by causing the same to be published in one of the newspapers printed in Hartford, in the county of Hartford, three weeks successively; and that said petition will be heard at the Probate office in said district, on the 6th day of June next, at five o'clock, P. M.

Certified from Record, by
OLIVER PEASE, Judge.

From the (London) Baptist Magazine.
On the Connexion of the Doctrine of the
Trinity, with other Scriptural Truths.
(Concluded from page 44.)

If Christ be a mere man, and did not atone for the sins of his people, how can we account for his being so often denominated the Saviour? He is styled the Lamb of God, who taketh away the sin of the world. How can a lamb take away sin, except as being made a sacrifice? But Christ our Passover was sacrificed for us. Paul delivered it to the Corinthians, among the first principles, "how that Christ died for our sins, according to the scriptures." "Christ has redeemed us from the curse of the law, being made a curse for us." "When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." "In him we have redemption through his blood, the forgiveness of sins, according to the riches of his grace, wherein he hath abounded towards us in all wisdom and prudence." "Now the righteousness of God is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ, unto all and upon all them that believe: for there is no difference; for all have sinned, and come short of the glory of God; being justified freely by his grace, through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness in the remission of sins that are past; in the forbearance of God to declare at this time his righteousness; that he might be just and the justifier of him who believeth in Jesus." "Who was delivered for our offences, and was raised again for our justification. Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ." "Now in Christ Jesus, ye who sometime were far off, are made nigh, by the blood of Christ; for he is our peace." "When ye were yet without strength, in due time, Christ died for the ungodly. For scarcely for a righteous man will one die; yet, peradventure, for a good man some would even dare to die. But God commendeth his love towards us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life; and not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." (Or, if it be rendered "the reconciliation," it amounts to the same thing.) "For, as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous." Therefore, said Paul, "Ye doubtless, I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them as dung, that I may win Christ, and be found in him, not having on mine own righteousness, which is of the law, but that which is, through the faith of Christ, the righteousness which is of God, by faith." "For it hath pleased the Father, that in him should all fulness dwell; and having made peace by the blood of his cross, by him to reconcile all things to himself, whether they be things in earth, or things in heaven. And you that were sometime alienated and enemies in mind by wicked works, yet now hath he reconciled, in the body of his flesh, through death, to present you holy and unblemished and unrepentable in his sight." &c. He tells the Thessalonians, "Ye turned to God from idols, to serve the living and true God, and to wait for his Son from heaven, whom he raised from the dead, even Jesus, who delivered us from the wrath to come." He affirms to Timothy, "This is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners, of whom I am chief." He elsewhere says of the Saviour, He "loved me, and gave himself for me." He remarks to Titus, "After that the kindness and philanthropy of God our Saviour appeared, not by works of righteousness, which we have done, but according to his mercy he saved us, by the washing of regeneration and the renewing of the Holy Spirit, which he shed on us abundantly, through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs, according to the hope of eternal life."

Many more quotations might I adduce from the writings of Paul, especially from his epistle to the Hebrews; and expressions equally strong occur in the epistles of Peter and John, as well as in the last book of the New Testament; which it would require immense critical labour to explain away, or reconcile to the Socinian scheme. In short, the whole of the sacred writings must be pulled to pieces, to get rid of the doctrines connected with the Divinity of Christ, and, consequently, with the doctrine of the Trinity in Unity.

Yet when I had an interview with the

venerable David Turner, of Abingdon, a few months before his death, he told me, that one of these gentlemen affirmed to him, that "the blood of Jesus Christ had no more to do with our salvation, than the blood of Alexander the Great." The good old man exclaimed, "Where should I be then, with the sins of fourscore years and ten?" "But, Oh!" said he, "it is precious blood!" So said Peter long before him; and all the saints in glory confess the same in their songs.

It would be easy to adduce a large number of passages, respecting Christ's care of his people, now he has left this world as to his bodily presence. David said, "Jehovah is my shepherd, I shall not want." If Jesus be not Jehovah, David was better off than we; but he whom Peter calls "the Chief Shepherd," and who called himself "the Good Shepherd," did not only lay down his life for the sheep, but has declared, "I give unto them eternal life, and they shall never perish, neither shall any one pluck them out of my hand." He speaks of his protection as equally securing them from danger, with the protection of the Father, for he adds, "My Father, who gave them to me, is greater than all, and no one is able to pluck them out of my Father's hand. I and my Father are one. Accordingly Peter spoke of him, long after his ascension, as "the Shepherd and Bishop of souls."

Surely he knows but little of the worth of his soul, or of the dangers to which it is exposed, who would dare to leave it in the care of a mere man, who is no more in this world. Certainly Paul had a higher idea of him, when he said, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day." Accordingly, in a season of peculiar trial, he says, "I besought the Lord thrice, and he said unto me, 'My grace is sufficient for thee: for my strength is made perfect in weakness.' Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me, for when I am weak, then am I strong." As he elsewhere declares, "I can do all things through Christ who strengtheneth me." Whereas Christ had told his disciples, "Without me ye can do nothing." What an extravagant expression must this have been, even while he was upon earth; but how much more if it were applied to those who lived after he left the earth, and now he resides in some distant region of the universe! What can be there do for us, any more than Enoch or Elijah, who are probably in the same place? Paul, in most of his epistles, invokes "Grace and peace, from God our Father, and the Lord Jesus Christ," for the Christians to whom they were addressed; and for Timothy and Titus, he implores "Grace, mercy, and peace," from the same source. Would not Socinians exclaim against us, if we durst to pray for grace and peace from God the Father and Calvin; from God and Whitfield or Jonathan Edwards? or would they dare to pray for grace and peace from God our Father, and from Socinus or Priestley? Would they excuse us, by allowing that, though we joined the names of those good men with God the Father, yet we, doubtless, did not mean to worship them? or, could they justify themselves by alleging, that they did not mean to ascribe power to influence the hearts of men to Socinus or Priestley, but only to wish they might imitate their virtues? Surely, they who so boldly charge Paul with reasoning inconclusively, might as well, if their views of Jesus were correct, charge him with praying inconsiderately, if not impiously! Who would dare thus to connect the name of God and any good man in the same devout aspiration? Never did any of the Jewish prophets invoke grace and peace upon Israel, from God and Moses; nor from God Almighty and Abraham: never would Paul have put up a prayer of this sort to our Lord Jesus, if he had not believed him to be, what he expressly called him, "God over all, blessed for ever."

Direct declarations in the language of men seem more liable to be explained away, than the more indirect implication of a number of passages, which demonstrate the exalted idea the writers had of the person to whom they refer. I have been very forcibly struck with the metaphorical illustration of our Lord's singular character, in which he is spoken of as related to his church as the bridegroom is to the bride. This allusion is made repeatedly in the Old Testament, particularly in Psalm xiv. whence the apostle quotes that expression, "Thy throne, O God, is for ever and ever." See also Isa. liv. 5. But not to dwell upon this, let us notice how the same metaphor is employed in the New Testament. "If we conceive of Christ merely as a teacher sent from God, a fallible, peccable man, why is the kingdom of heaven said to be like a certain king who celebrated the nuptials of his Son? Matt. xxii. Does this accord with his being co-ordinate with those who were invited to the feast? Or, does it not represent him as sustaining a unique character? All the propriety of the parable seems lost, if we lose sight of the incarnation of Christ, and

the work of redemption. Of the same import is the language of John the Baptist, John iii. 28—36: "I am not the Christ, but am sent before him. He that hath the Bride is the Bridegroom: but the friend of the bridegroom, who standeth and heareth him, rejoiceth greatly because of the bridegroom's voice; this my joy therefore is fulfilled. He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all." &c. But notice especially the use which the apostle makes of this metaphorical representation, not in a poem, nor in a high flown oration, but in a plain didactic epistle, wherein he intended to enforce the relative duties of persons in the conjugal relation. "Wives submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church: and he is the Saviour of the body. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands love your wives, even as Christ also loved the Church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it unto himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish, &c. No one ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the Church, &c. This is a great mystery; but I speak concerning Christ and the Church."

Now it is evident that the apostle here represents Christ as standing in that relation to the whole church, or the collective body of good men, even all of our race that shall be finally happy, as the husband stands in to the wife. Is he not represented as more than equal to them all, as giving himself for them, as having a propriety in them? Really this would appear to me downright nonsense and absurdity, if I imagined, that he had done no more for their salvation than any other good man might have been commissioned to do. But how is this mystery increased, if I should suppose that he expressed himself more incautiously, or, at least, has been more misunderstood, than ever any messenger was, whom God sent to make known his will to mankind! No other prophet ever became the rival of God, the object of most extensive and long continued idolatrous worship, but Jesus. Either, he is truly the only begotten Son of God, in such a sense as imports a participation of divinity, or he is an idol. If he be the latter, how ill does he deserve the appellation of a light to lighten the Gentiles, who has actually, even if it could be unintentionally, led almost all Christendom astray, from the only living and true God?

If the Socinians are right, all that worship Christ are idolaters; all that trust in him, trust only in an arm of flesh, and are exposed to the curse for so doing. If he be only the son of man, in him there is no help. Was Paul of this mind, when he told the Corinthians, that he "determined not to know any thing among them, save Jesus Christ and him crucified?" When he said, "Other foundation can no man lay than that is laid, which is Christ Jesus?" When he said, "God forbid that I should glory, save in the cross of our Lord Jesus Christ?" When he said, "I am crucified with Christ, nevertheless I live; yet not I but, Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me?" Finally, when he said, "If any one love not the Lord Jesus Christ, let him be Anathema Maranatha?" What worse doom could he have denounced against them that love not God?

If the epistle of Paul had been unknown till within these last few years, and had been newly found in Abyssinia, and translated; would the Socinian have rejoiced at the discovery, and claimed him as a primitive Unitarian Christian; or, would they, more probably, have charged them with being forged by some rank Calvinist? I can have no doubt in my own mind, which would have been their conclusion.

J. R.
Bristol.
From the London Baptist Magazine.
TO THE EDITORS.

DEAR SIR,

Many of your readers are aware that the Rev. W. H. Angus has visited various parts of the Continent, partly with a view to advance the interests of the Baptist Missionary Society, of the Committee of which he is a member, and partly to exert himself for the spiritual benefit of seamen, among whom many of his earlier years were spent. In his various and extensive journeys, he discovered large bodies of professing Christians, agreeing with us as to *adults only being the proper subjects of baptism*;—and when last in England, he kindly consented to furnish a compendious account of his travels, in a series of letters, for insertion in the Baptist Magazine. Persuaded that they will prove highly interesting, I have much pleasure in handing you the first of these

communications, which has just reached me from Brussels.

J. D.
Pen-court Jan. 1, 1825.
No. 1.
Brussels, Dec. 20, 1824.

MY DEAR BROTHER,

I sit down to redeem my pledge, to furnish, for the Magazine, a series of detail of a journey through Holland, &c. in connexion with the Mission. I must however, begin by stating, that my first residence on the Continent, was solely with a view to prosecute the study of the French and Dutch languages, in order, some future day, to advance the spiritual welfare of seamen. A stay of some months in Rotterdam, brought me into a most pleasing acquaintance with Mr. Meschaert, pastor of the Mennonite Baptist Church in that place. Previous to this, I had thought that the denomination was confined entirely to England and America. From Mr. M. however, I learned, that there were not only thirty thousand Baptists in Holland, but that their churches were scattered over different parts of the European Continent in goodly number. It was scarcely possible that a piece of intelligence, to me at once so new & valuable could fail of soon giving birth to the project of one day bringing this interesting class of Christians into connexion with their English brethren, and so, if possible, to engage them in the good work of faith, and labour of love, among the heathen.

Shortly after my return to England, having been absent for nearly three years, I thought it somewhat extraordinary that I should hear by letter, from Brother Anderson, of Edinburgh, of Mr. Ward, and his intention to visit the Continent, for the objects of the Mission, provided I would accompany him. It easily occurred how greatly the end of such a journey would be promoted by the appearance in person of one of the Mission's brightest ornaments. On a little further reflection, I concluded that now was the right time to carry into execution my long formed project. (I think these circumstances worthy of being related, as they mark in a peculiar manner, the leadings of a mysterious Providence in the case.) In a post or two therefore, every thing was decided upon relative to the journey intended.

Accordingly we both embarked, August 10, 1820, with a fine promising breeze, and were at the mouth of the Thames, at anchor, the same evening; but the wind flying round in the night to the eastward, and bringing in with it so high a sea, obliged us to run from our anchorage to Sheerness harbour. Here we rode in shelter four days. The day we put to sea again, our vessel struck, in her course down the North Channel, upon the hook of the Gunfleet Sand; but, there being fortunately a smooth sea, and a flood tide, we came off nearly as we went on. In two days more, the Dutch coast was in sight; but the captain mistook Scheveling for the Brill, and over-shot his port. This error was discovered by one of the passengers, a Dutch fisherman, whose knowledge of the coast the captain doubted at first, until the other exclaimed, in bad English, and in a tone of self-confidence and displeasure: "Vat, I not know mine own town? I knows it so as myn right hand." To recover the ground lost by this oversight, it took a day and a night's contending against a high wind, and a higher sea, before we arrived at Rotterdam, the tenth day. The distance has been performed in two. In the unusual length of the passage, the smallness of the vessel, her crowded state, both as to passengers and goods, our close and scanty accommodations, in all this there was sufficient to unhinge any one in a much more perfect state of health than our dear, and now, departed brother Ward; but his deportment the whole way through was altogether so lovely, that I shall never look back upon these ten days spent on the waters, without associating therewith sentiments of the most delightful kind.

For lack of leisure, let this suffice for the present; whilst, in the hope of following up the above details,

I remain, yours most truly,
W. H. ANGUS.
N. B. I make no apology for having here used the term Baptist, in reference to the Mennonites, since, in the different parts of Europe, (except in France, where they are very numerous,) in the title pages of all their religious books I have ever seen, as well as from their account of themselves, it is sufficiently evident that they are known as much by the one of these names as by the other. In France they are called, or rather mis-called, Anabaptists.

POPEY IN IRELAND.

A writer in the London Evangelical Magazine for March, in illustration of the proselyting spirit of the Catholic priests in Ireland, relates the following account of a disgraceful scene which was recently acted in the town of Galway.—N. Y. Obs.
A very old man, who had been long a member of the established Church, and a hearer of the excellent Mr. Dally, the warden of Galway, was sick. On the afternoon of the day on which he died, Mr. D. visited him and administered the Sa-

crament to him, then left him, evidently near his end. He had not been long gone, when the grand daughter of the person came running to inform him, that the priest had got into her grandfather's room, and was going through his ceremonies.

Mr. D. immediately hastened to the house, and found the chamber filled by a low rabble, chiefly women, who, as is their custom, followed the priest on these occasions, when they saw the candles and the host proceeding through the street. Mr. D. of course much displeased at this intrusion, forced his way to the bedside of his parishioner, in order to preserve him from being disturbed in his last moments. In doing this, he overturned the holy candles which were lighted; this created a great bustle, when the rabble cried out to kill the clergyman, and tore part of his clothes. He continued to remonstrate with the priest on his unchristian intrusion, and called on him to desist, but he insisted on going on. Mr. D. then asked the dying man whether he wished to have the priest or his minister? He with his dying breath said, The Minister; and I believe died whilst this was going on. The priest and people were very violent, and had not the sheriff been providentially passing at that very time, who entered and rescued the worthy clergyman, it is probable that he would have been murdered. The priest insisted that he should bury him as he died a convert to the Romish faith, and would have taken the corpse by force, in order to make a grand procession, proclaiming that he died a Catholic. This was prevented by the interference of the police. In due time he was buried, Mr. D. reading the burial service. The following night the body was taken up, the coffin broken to pieces, and the naked corpse cast like a dead dog at the door of the mayor.

Bible Society and Christian Churches at Ferney.—A Bible Society was established not long since at Ferney, once the residence of Voltaire, by the Baron de Stael and other friends zealous for the propagation of true religion. It is certainly one of the most memorable events in the history of Bible Societies that the antidote should thus issue from the very spot from which the poison of infidelity was so long disseminated; and that the advocates of Christianity should confidently trust to the circulation of the sacred volume itself, as a sufficient shield against the misrepresentations and sophistry with which, in this very place, it was formally assailed. It is intended to erect a Protestant church at Ferney, which will be at the same time a monument of the triumph of Christian principles and of the progress of religious liberty. The French government has granted one hundred Napoleons for that purpose. The king of the Netherlands has given a donation of fifty Napoleons, to promote the object. About 1300 sterling have been collected for the purpose in Great Britain, in addition to the sums raised by the Protestant inhabitants of the district, who have contributed to the utmost extent of their scanty means. The sum of 1100 however, is still wanting to complete the church.

Since it has been announced that a Protestant church is in progress at Ferney, the Roman Catholics have determined to erect a splendid structure there; and it is greatly to be feared that, without the aid of British Christians, the completion of the Catholic church will reprove the tardiness and indifference of the Protestants.—*London Christian Observer.*

The Rev. Richard Cecil observed, "we require the same hand to protect us in apparent safety, as in the most imminent and palpable danger. One of the most wicked men in my neighborhood was riding near a precipice, and fell over, his horse was killed, but he escaped without injury; instead of thanking God for his deliverance, he refused to acknowledge the hand of God therein, but attributed his escape to chance. The same man was afterwards riding on a very smooth road; his horse suddenly tripped and fell, and threw his rider over his head, and killed him on the spot, while the horse escaped unhurt."

A striking anecdote.—The late Mr. Toller, of Kettering was preaching on the peculiar blessedness of Christian connections, founded on 1 Peter iii. 10; if we are rightly informed, it was on the occasion of the recent marriage of a member of his congregation; and was made the means of conversion to an aged couple, strangers in the town, who had been led by accident to Mr. Toller's place of worship. It appeared that the hearts of both were deeply impressed, so much so, that after they had retired to rest, it prevented their sleeping; yet the one was quite unconscious of what was passing in the other's mind, till at length a mutual discovery took place of the state of feeling which had held them awake; on which they, as by a common impulse, arose, and for the first time in their lives, united in heartfelt supplication to him who heareth prayer.—*London Baptist Mag.*